

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time."—D. S. JORDAN.

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THE USE OF THE LAW UNDER THE GOSPEL DISPENSATION.

THE word "law" is made use of in several senses, but in this article its meaning is limited to the law given by Moses to God's chosen people Israel. Biblical teaching in respect to the permanence or otherwise of this law is apparently contradictory, and therefore somewhat puzzling. Certain passages in the New Testament would lead one to suppose, that in Christ Jesus the Mosaic law had been abolished, while in other passages it is spoken of as of perpetual obligation. In order to arrive at a correct understanding of the subject, it is necessary for us to keep in view what this law comprehended. Theological scholars and writers who have made a study of it seem to be unanimous in the conclusion that the law is composed of two distinctly separate portions, one of which embraces the whole ceremonial and ritual law, while the other consists of what is called the moral law, namely, the Decalogue and a few other precepts, such for instance as the exhortation of Moses to the Israelites to love the Lord their God with all their hearts, souls and might (Deut. 6:5), and which admonition was subsequently amplified in the reply of our Lord Himself to the question of a Pharisee who desired to know which was the great command of the law (Matt. 22: 36-39).

The teachings of the New Testament in respect to the position occupied by the law under the gospel dispensation are, as already mentioned above, of a somewhat contradictory character. Our Lord, for instance, asserted in His Sermon on the Mount, that He had not come to destroy the law, but to fulfil it, and He added that until heaven and earth passed away not one jot or one tittle should

in any wise pass from the law till all be fulfilled (Matt. 5:17-18). In some of St. Paul's epistles the retention of the law is also taught. When writing on the subject of justification by faith, he claimed that the law was not made void through such faith, but that contrariwise it was established by it (Rom. 3:31). In another passage of this same epistle to the Romans he practically asserted that the law had not become obsolete, for he said that love was the fulfilling of the law (Rom. 13:10). Again, he told the Galatians much the same thing (Gal. 5:14). St. James also encouraged those to whom he wrote to fulfil the royal law of loving one's neighbor as oneself. and he added that those who had respect to persons were convinced of the law as transgressors (James 2:8-9).

On the other hand, St. Paul, in telling the Hebrews that Christ was a priest of a higher order than those who belonged to the Levitical priesthood, added that the commandment had been disannulled, as it was weak and unprofitable, because the law could make nothing perfect. (Heb. 7:18-19). In his epistle to the Galatians he informed them that they had been under the law only for a time, and then he asked how it was that now, after they had known God, or rather had been known of God, they turned again to become in bondage to that same law which he designated as the "weak and beggarly elements." (Gal. 4:9). On another occasion he called upon the Galatians to stand fast in the liberty with which Christ had made them free, and not to be entangled again by the law, which in this instance he spoke of as the "yoke of bondage." (Gal. 5:1).

Without multiplying texts, of which there are several in this connection, we can see how apparently at variance are the teachings of the New Testament scriptures in respect to the extent of the authority of the law upon Christian people living under the gospel dispensation; and it is the reconciliation of these discrepancies that has occupied the thought and time of many theological students from the earlier ages to the present, with the generally accepted solution of the difficulty, that, while the moral law remains as a rule of life, the ceremonial and ritual portion, which, according to St. Paul, was a schoolmaster to bring God's people to Christ, has been abolished. It was but the shadow which passed away when the substance was manifested in the great mediatorial work of the Messiah, who was Himself at the same time both the High Priest and the victim.

But the question may be asked, If this moral law is still obligatory in its nature, why did Paul tell the Romans that they were not under the law, but under grace (Rom. 6:14)? and again, why did he inform them that now, having been delivered from the law, inasmuch as it was dead, they were thenceforth to serve in newness of spirit and not in the oldness of the letter (Rom. 7:6)? How came the apostle thus to tell the Roman church that the law was dead, if it was at that time still binding upon Christian men

and women? The answer to these and such like questions is only possible by a careful consideration of the context and the general arguments in the passages referred to, and when we come to apply to them a close scrutiny in this manner we are able to see how far the moral law has ceased to be obligatory and to what extent it is still binding.

The moral law, for instance, demanded the strictest obedience to its commands, and it was only by keeping those commands to the letter that justification could be obtained. Life was the reward of obedience, and death the consequence of disobedience. So hard were its terms that St. James wrote that a person who had broken the law in one point only was as guilty as the one who had violated it in all points. Man in his frail and sinful nature could not keep the law so perfectly as to save himself, consequently justification and life were not possible under it. To this extent then the moral law may be said to be dead, but it still remains as a rule of life by which every true Christian should be guided. It still abides as a convincer of sin, when we come to contemplate what the standard of excellency was which God had laid down and demanded from His people, and at the same time realize how far short we ourselves come of this standard. We can say with St. Paul that the scripture has indeed "concluded all under sin." (Gal. 3: 22). Holiness of life used to be vainly sought of old by an attempt to obey the letter of the commandments, but now we can fulfil the law by the exercise of that love of which both St. Paul and St. John speak so freely in their epistles, for "love is the fulfilling of the law." (Rom. 13: 8, 10).

As Christians, therefore, we cannot venture either to disparage the moral law or to disobey it, for it still remains binding on our consciences, while at the same time its observance tends to establish in us a truly Christian character, and to conform us to the image of God's Son (Rom. 8: 29). There are persons who might possibly object to this view, those who carry the doctrine of the imputed righteousness of Christ and of salvation by faith without works to such an extent, that they practically deny that the moral law is a rule of life to believers, or that any obligation to morally obey it exists. Such was the belief of the Antinomians about the time of the Reformation, under the leadership of John Agricola, and there are those who hold much the same views in these days. We are informed in John 1: 17 that "the law was given by Moses, but grace and truth came by Jesus Christ." We know, however, that when our Lord did come, He expounded that same Mosaic law in a higher and more spiritual sense than the Jewish people had done up to that time. He came, as He Himself said, not to destroy the law, but to fulfil it. The obligations of the moral law cannot, therefore, be set aside by Christian people living under the dispensation of the gospel; but, on the contrary, it is those of them who best comprehend the spirit and purport of the gospel who make

the most frequent use of this law. It still continues to convict those who are unreconciled to God, and to the saving gospel of Jesus Christ, but to those who have gathered themselves under the shadow and shelter of His cross, it remains a rule of life by which they can gauge their own status as Christians, a standard by which they can judge themselves that they be not judged, and a compass by which they may direct the course of their lives in accordance with the letter and spirit of the gospel, and so bring down upon themselves both the approbation and the blessings of their Heavenly Father.

R. M. BRYCE-THOMAS.

THE BOOK OF MORMON.

THE Prophet Joseph Smith, in giving to the world a brief and concise statement concerning the belief of the Church that he, as a prophet of God, had been instrumental in establishing, among other things, said, "We believe the Book of Mormon to be the word of God." Every true follower of Christ would without doubt gain the same testimony if they would read carefully and without prejudice that sacred record.

The Holy Bible is replete with scriptural predictions concerning a book which was to come forth in the latter days, to go hand in hand with the record of the Jews. The great prophet Ezekiel, who was carried away captive at the time Nebuchadnezzar laid siege to Jerusalem, and who settled with a Jewish colony on the banks of the Chebar, prophesied at this time of a stick (book) which was to come forth in the latter days. These are his words, "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37: 16, 17.) It will be well to remember that in those days a stick was the term used for book, or parchment writing, wound upon a roller. The stick of Judah is evidently the Bible, while the stick of Joseph is claimed by the Latter-day Saints to refer to the Book of Mormon, it being a history of a branch of the house of Joseph, who was sold into Egypt. The saints claim to be mostly descendants of the house of Ephraim, and accept both as the word of God.

Another striking prediction concerning the coming forth of this same book was uttered by the Prophet Isaiah, who lived hundreds of years before Christ came to this earth. In speaking of the judgment that was to come upon Jerusalem, he said: "They should be brought down, and their speech should be low out of the dust." (Isaiah 29: 4.)

We can see where this prophecy has been fulfilled, for Jerusalem has been destroyed. By the power of God, a colony was led from that place, under the leadership of one Lehi, a prophet, who had been warned by God of the great calamity which was to come upon that wicked city, and directed to a promised land (America). The people who came at this time prospered in the land. The Lord blessed them exceedingly, and their numbers grew most rapidly. Finally wickedness began to creep in amongst them in the form of murders, hatred, strife and contention. They would not serve their God as they should have done, but began to blaspheme. For their wickedness part of the people were cursed with a dark skin, and were known throughout the land as Lamanites, one Laman being their leader. The other part of the people, being more righteous, were not cursed, but were a white and delightful people. This latter were known as Nephites, as their leader's name was Nephi. For a time the Nephites obeyed the commandments of God, while their brethren, who had been cursed, sank deeper and deeper into sin and iniquity. Finally, the more righteous began to disregard the teachings of the prophets and inspired men, and a result wars, earthquakes, famines, and pestilences came upon the people. Their numbers decreased, the Lamanites would prove victorious in the battles, they would fall upon their brethren, the Nephites, and slay them until but few were left.

It would be well to state here that records were kept by the people, and these were handed down from generation to generation, by the direction of the Almighty. A prophet by the name of Mormon was commanded by God to make an abridgment of these records, and included a brief sketch from plates found by his people of a race called Jaredites, whose founders came to America at the time of the confusion of tongues, at the tower of Babel. This people had become extinct by internecine wars. Moroni, son of Mormon, was the last prophet, to whose hands the plates or records were confided. He subsequently hid them in a hill in the western part of the State of New York, known as the Hill Cumorah.

King David uttered a prophecy, which has been fulfilled to the very letter. His words were, "Truth shall spring out of the earth; and righteousness shall look down from heaven." (Ps. 85:11.) This was fulfilled. An angel of God came down from heaven, and revealed to the prophet Joseph Smith the hiding-place of these sacred records. As the records were taken from the earth, the saying, "Truth shall spring out of the earth," was verified. The latter part of this prophecy, "And righteousness shall look down from heaven," was fulfilled in the angel coming to the earth and delivering the golden plates into the hands of the young prophet, with instructions that they were not to be used to get gain, but that he, through the power of God, should translate the engravings thereon.

Shortly after the work of translation had begun, Martin Harris took to Professor Anthon, of New York, some of the characters that had been copied from the plates by the prophet. The professor stated that the translation was correct. He gave to Martin Harris a certificate stating that the characters were genuine, but upon learning that the plates had been revealed by an angel, he demanded it back, and tore it up, saying there was no such thing now as ministering angels. He requested that the plates be brought to him and he would translate them. Mr. Harris replied that a portion of them was sealed, and he was forbidden to bring them. Professor Anthon then said, "I cannot read a sealed book," thus unwittingly fulfilling the prophecy of Isaiah. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned." (Isaiah 29: 11, 12).

The prophet, knowing himself to be unlearned, and unable to translate the record by his own power, was told by the angel that it should be by means of the Urim and Thummim, a sacred instrument used by the prophets and seers of old, and through the power of God, that this great work should be accomplished. Hence the fulfillment of the latter part of the prophecy.

It behoves every Latter-day Saint and every honest seeker after truth to obtain and study this sacred book. Earnest investigation will convince anyone that no man could by his own power and wisdom bring forth such a record. Let no one thoughtlessly condemn the words of this book, less perchance he might find himself to fight, even against God.

Birmingham.

JOSEPH H. DAVIS.

COST OF UNKINDNESS.

THERE is a wonderful system of government that directs the affairs of human beings. If you do a good act, a good act will be done to you. If you deal out an injustice, you will have the same come back to you. No one can afford to be unkind, for our acts will return to us in increased measure. This is according to the law, "What ye sow ye shall also reap."

Jesus commands us to return good for evil, and give a good act for a bad one, and a soft answer for a harsh one, and to be willing to go two miles when one is required; and if one takes your coat from you, you must be willing to give them your other coat also; and if they lie about you, and insult you, and smite you on one cheek, you are commanded to turn your other cheek also for another blow. You probably know from experience that very few people obey this law, but are often anxious for a chance to return your offense with interest. And there are some people, who will re-

turn a kindness with unkindness if they happen to take a dislike to you, or if your views differ from theirs on some subject near to their heart, probably their religious views. That is religion without any Christianity in it. But if we are earnestly trying to follow the example and law that Christ gave to us, it will become a joy and great satisfaction to us to be able to give only good for evil. Many times we will have to wait for the good to come, but come it will. It is of no use for us to claim to be Christians, unless we show forth the Christian fruits in our lives, among which are meekness, kindness, generosity, love.

Christ says if we have His kind of love in our hearts we will not even think any wrong of another, to say nothing of doing them a wrong. If some one else has different views from ours, he has a perfect right to them and still command our respect. We are all free agents to believe and act as we please, so that we do not infringe upon others and disobey the law.—MRS. L. N. A. GEISE, in *Liahona the Elders' Journal*.

MESSENGERS OF PEACE.

Go speed the message round the globe,
Be valiant messengers of peace,
Be brave and fearless men of God,
Bid carnage, hate and war to cease.

Be heralds true of life and love;
O may ye firm, united stand,
To bear Christ's message from above,
A faithful missionary band.

Go tell the world of better ways,
The ways of God and Christ, His Son;
Go spread the glorious gospel rays
Till o'er the earth God's will is done.

Go tell the people of God's love,
Aye, sound the tidings loud and long,
Ere awful vengeance from above
Shall put an end to hate and wrong.

Bid men prepare to worship Him,
Bid them forget the god of strife,
Bid them forsake the ways of sin
And worship Christ, the God of life.

Go tell them of the God of love,
Whom they must learn to know and fear,
That Christ, His Son, in clouds above,
To reign on earth will soon appear.

He cometh to establish peace
And joy and love in every breast,
Then war and wickedness shall cease
And earth be crowned with glorious rest.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 21, 1911.

THE ANTI-"MORMON" MOVING PICTURES AND PLAY.

THE ingenuity of man is being taxed at the present time in Great Britain to find something that will arouse a spirit of antagonism against the Church of Jesus Christ of Latter-day Saints.

The agitation of last spring and summer which at times was strenuous and violent in character, failed in its unholy purpose, because the charges preferred against the "Mormon" missionaries directly and the "Mormon" Church indirectly fell to the ground for lack of evidence. They were born and bred of falsehood and calumny. In the investigation which, it is understood, was made quietly by the Home Secretary, through the police department, every assistance was rendered by the President of the European Mission and the conference presidents, so far as it was sought. All information demanded relative to the movements of the missionaries and the "Mormon" literature published by the Church and distributed among the people was readily and willingly furnished. As a result of the agitation it was finally discovered that the charges made against the "Mormons" were without foundation in truth, and, further, that there was nothing in the situation requiring adverse legislation against this unpopular and greatly misrepresented Christian sect.

Our opponents have taken another "tack" and are now exploiting a vile and altogether deceptive moving picture, entitled, "A Victim of the Mormons," and a drama known as "Through Death Valley, or The Mormon Peril." The mercenary spirit that is prompting this latest crusade against an innocent people will at once be detected by a close observer. The shows are advertised by misleading but most sensational illustrated handbills that are a disgrace to the promoters; but this and the shows themselves being insufficient, apparently, to keep up the interest to fever heat, a clumsy dodge is resorted to. It is made to appear that the "Mormons" are sending in written protests, which, if not heeded, are later to be followed by an antagonistic demonstration at the show. Almost simultaneously, both at Sunderland and Garston, it is announced through the press that the manager of a picture show had received a letter from the "Mormon" Brotherhood protesting against the pictures and threatening violence if they were not withdrawn. And not having been withdrawn, a rush and an attack was made "last night" to stop the performance. The writer has before him

a written denial from our representatives at Sunderland that anything of the kind happened, so far as the "Mormons" were concerned, and that no letter had been sent by the "Mormon" Brotherhood to the manager of the show.

As to the disturbance at Garston, an account of which is given below, the writer addressed a letter to the Editor of the *Liverpool Daily Post and Mercury*, showing up the animus of the whole business for the information and enlightenment of the deceived masses. The letter, which is subjoined, was rejected. It is here given in connection with the observations made to show the unfairness exhibited towards the Latter-day Saints. It is difficult to get a hearing in the newspapers of the day. Occasionally they will accept contributions from us (which in all such cases is highly appreciated), but more often reject them. We would like the public to know something concerning the weapons used against us in an unequal contest. But when the press is closed to us, we are in a sense most helpless. However we rest our cause, which is righteous, with Him who is the "judge of all the earth."

MORMONS EJECTED.

SCENE AT GARSTON CINEMATOGRAPH ENTERTAINMENT.

"In view of the crusade going on throughout the country against Mormonism, the extraordinary cinematograph film entitled 'A Victim of the Mormons,' which is being shown at the Garston Picturedrome this week, is particularly interesting, and there was a crowded audience at that popular house last night.

"The picture had just begun after the interval when something of a sensation occurred in the body of the hall. A man rose and exclaimed, 'I protest against this picture being shown in this hall to-night.' Immediately there was an uproar, the lights were promptly turned up, and the interrupter was speedily ejected through a door at the rear of the hall.

"When this scene occurred it was thought that it was a hoax, but the manager, Mr. George Atkin, states that he received a letter from the Mormon Brotherhood in Liverpool last Saturday threatening that a protest would be made at Garston if the picture was shown. He, however, did not regard the matter seriously, and destroyed the letter. However the threat was last night carried out. When the excitement had cooled down the picture was proceeded with without further interruption."—*Liverpool Daily Post and Mercury*, December 12th, 1911.

December 12th, 1911.

EDITOR *Liverpool Daily Post and Mercury*,

SIR:—

In your issue of to-day appears an item under the head of "Mormons Ejected." "Scene at Garston Cinematograph Entertainment."

The reporter gives an account of an incident that happened at the said entertainment during the presentation of a film entitled "A Victim of the Mormons," saying, that a man rose and exclaimed "I protest against this picture being shown in this hall to-night." The interrupter was, it is said, immediately and speedily ejected

through a door at the rear of the hall. The "Mormons" were connected with this incident in the following manner: Mr. George Atkin, the manager, stated, so the report runs, "that he received a letter from the 'Mormon' Brotherhood in Liverpool last Saturday threatening that a protest would be made at Garston if the picture were shown. He, however, did not regard the matter seriously and destroyed the letter. However, the threat was last night carried out."

Now, Mr. Editor, Mr. George Atkin may or may not have received a letter of some kind on Saturday last, but he certainly did not receive a letter from the "Mormon" Brotherhood in Liverpool upon that day or at any other time. Being in charge of the said Brotherhood, I speak authoritatively. We are not in communication with Mr. Atkin, have never met him and know nothing about him; but it is a matter of regret that he should lend himself to such a transparent scheme (if he is correctly reported) to advertise this malodorous drama. People who receive written protests against a procedure of public interest are not in the habit of destroying them. Such evidence would be highly useful in case of a denial or an investigation. Mr. Atkin may be a successful moving picture showman, but he is dreadfully lacking in shrewdness. The purpose of it all was and is, evidently, to work up a general sensation on the "Mormon" question and, incidentally, secure a renewed interest in a vile misrepresentation of a much maligned people, which would put pounds and pence into somebody's pocket.

While we disclaim the authorship of any such communication as the one referred to, I take this occasion to make a public and emphatic protest for myself and for the "Mormon" people against the exploitation of the moving picture known as "A Victim of the Mormons," and the drama entitled, "Through Death Valley, or The Mormon Peril." These and all similar productions are based upon fiction of the rankest kind, and constitute a base and cruel libel on the character and lives of the Latter-day Saints. They are utterly devoid of truth and are unworthy the notice of intelligent people. The writers of these clumsy canards were careful in each instance, to use fictitious names for the characters represented in the moving picture, and this, I take it, was obviously done for two reasons. First, there is no foundation in truth for the stories, and secondly, the use of fictitious names is a protection to the managers against libel suits. It is fiction, and not facts, that is being dished up to the poor suffering public, many of whom apparently are easily hoodwinked.

A strenuous effort was made by our opponents during the spring and summer to find some *victims* of the "Mormons." It is understood that Mr. Winston Churchill, the ex-Home Secretary, took a hand in the investigation. At least, it is known to the writer that many inquiries were made through the police depart-

ments of various cities of the kingdom. It is equally well understood that no *victims* were found. Even the man who claimed that his wife had been stolen by the "Mormons" put himself in a highly ridiculous position, because it was proven that as a matter of fact no such thrilling incident occurred. Neither that, nor the spiriting away of English girls by "Mormon" missionaries, nor the inveighing of people into the "Mormon" Church against their better judgment, nor any of the terrible things imputed to them. Of these things the "Mormons" are absolutely innocent, and it would also seem absolutely helpless against the unfair methods employed to fight them. The "Mormons" are unpopular, and if nothing can be brought against them in truth to their injury, why, something of falsehood and misrepresentation must be made to do yeoman service.

In view of the earnest effort now put forth by the moving picture showmen to work up a sensation by presenting to the public alleged "victims of the Mormons," it is significant that Mr. Churchill, in speaking of the "Mormons," made a statement in Parliament on the 8th day of May, this year, to the effect that he had not discovered any grounds for legislative action against them.

Your fairness hitherto, Mr. Editor, in all matters of general public interest, as I have observed it, leads me to believe that you will accept and publish this communication as containing a few words of explanation and defence of the other side.

Respectfully,

RUDGER CLAWSON,

President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

THE foregoing article will be published in pamphlet form and can be secured at this office at one shilling and three pence per thousand.

CHRISTMAS.

ON the 25th of December is celebrated the greatest event in human history—the birth of Jesus Christ, the Redeemer of the world. The date that is conventionally assigned to it is certainly not the correct one, but the event deserves to be held in everlasting honor by every son and daughter of our race. It was not in the sombre gloom of winter that the Messiah was born, but in the springtime of the year. Looking back over the centuries that have since passed, we feel compelled to ascribe all that is best and Divinest in the world to the life and teachings of Jesus. In order to rightly estimate His influence, it is necessary to consider some of the conditions prevailing at the time of His coming in the flesh.

The time was fully ripe for the advent of a greater teacher than had yet appeared on the earth. Human wisdom and philosophy had put forth great efforts to solve the problem of life and satisfy the world's hunger for light and truth, but had signally failed. The poverty of human thought, the conflicting theories of the philosophers, the manifest inadequacy of the human mind to the supreme task of laying bare the eternal purpose of the Creator—all these were demonstrated facts. Great as have been the achievements of mankind during the intervening centuries, and especially in these modern times, it can be said with truth that, so far at least as philosophy is concerned, the human mind put forth its greatest efforts in the classic period that immediately preceded the Christian era. Plato, Aristotle, Socrates and others had enriched the world with many profound and noble thoughts, but all combined have not exerted an influence for good that can be compared with that of Jesus of Nazareth.

What are the secrets of that commanding excellence that has won the admiration of the world? They are truly so many and varied that we can only hope to make mention of a few of them. The circumstances attending the birth of the child Jesus were so simple and commonplace as to bring Him into relation with the humblest of our race. When in the course of time He entered upon His Divine mission, He moved among men in such an easy, natural way, without noise or pomp, doing good to all, encouraging the weak and erring, comforting the sad and weary. He dwelt not apart from men, in majestic loneliness, with a halo of Divine glory around His brow, but was in sympathetic touch with all the experiences of life, and manifested the tenderest feelings for kindred and followers alike. By doing so He showed how close is the relationship between God and man, thus dignifying and ennobling our common humanity, and giving to the world an example of that Divine perfection after which He urges us all to aspire. From the Heavenly home, Jesus came to earth bearing the message of love and truth for which many hearts were earnestly hungering. Uniting Himself to the world by the lowly circumstances of His birth, and claiming kinship with the humblest of our race, the way was prepared for the declaration of the glorious truth that He and they were all children of the same Heavenly Parent who had given them life and being, and had prepared a way whereby they might learn and obey His will on earth and dwell in His presence eternally. He pointed out to them the path wherein true blessedness could be found—that problem with which the philosophers had wrestled so long and vainly. In pleasing contrast with the uncertain conclusions of men, He told the pathway to eternal life and joy with an authority that carried conviction to the hearts of those who were longing for a knowledge of the Divine will and purpose.

The record of the life and teachings of Jesus is the choicest

treasure in the literature of earth. No character so Divinely beautiful was ever traced by mortal pen. It is immeasurably above all human conception. Through all the varied experiences of His earthly life, no word or act can be instanced as unworthy of a God. His teachings, if universally accepted and obeyed, would make of our earth a heaven. Wherever human nature is seen at its best and noblest, where virtue and love and truth the most abound, and where civilization has risen to its highest point, there the name and teachings of Jesus of Nazareth are the best known and honored.

It is eminently fitting that Christmas should be a season of rejoicing. The praise and gratitude of our hearts should ascend to our Heavenly Father for the glorious gift of His Son and the redemption He has wrought for the world. The Latter-day Saints have special cause for rejoicing and thanksgiving, for the gospel that has been restored to the earth in its ancient purity. Christmas is indeed the jubilee of the year. It is a time of happy family reunions, when those who are separated by the various pursuits of life are wont to meet together around the festive board. The evidences of joy and gladness are everywhere to be seen. The hearts of the children are made to rejoice, and the older ones rejoice with them, and are made to feel young again in beholding and contributing to the joy of the little ones. The sympathies of all are deepened and broadened, and the poor and needy are remembered and made to share in the common joy. The world is better and happier for the recurrence of Christmas. Let us observe it rightly and wisely, avoiding all excesses that would come in conflict with the spirit of the sacred event we commemorate. Let love and peace and gladness abound. A merry, happy Christmas to all!

H. I.

THE PROPHET'S BIRTHDAY.

THE Latter-day Saints are taught to hold in grateful remembrance the lives and labors of the faithful prophets and servants of God. On the 23rd of December they fittingly celebrate the anniversary of the birth of the Prophet Joseph Smith. The life and mission of that illustrious servant of the Lord is very imperfectly understood by the world. But his real worth and calling is known to the Latter-day Saints, who recognize in him one of the greatest prophets that ever lived. The natural pride of the human heart, and an attachment to traditional beliefs, may cause the world generally to reject the message of this modern prophet; but honest seekers after truth of all nations have accepted his testimony, and bear witness to its truth and divinity. They have been richly blessed through his life, for his teachings have brought to them light and joy far beyond all that they had previously

received from the best and most learned of uninspired men. The Spirit of God—the witness of his Divine calling—gave him access to the fountain of eternal truth, enabling him to speak with authority and make known the mind and will of the Lord with unerring certainty.

The loving remembrance in which the Latter-day Saints must ever hold their martyred prophet and leader is an expression of their heartfelt gratitude to the Lord, who through His chosen servant restored the everlasting gospel to the earth, with all its gifts and blessings. They naturally feel that the man who was thus honored of God to open up this last dispensation is well worthy to be held in affectionate remembrance. They truly honor the God of Israel who love and heed His prophets.

Joseph Smith proved himself worthy of the honor that was conferred upon him by the Lord. He was true and faithful in all things; he loved God and truth dearer than he loved his life. From that memorable spring morning in the year 1820 when, in answer to his earnest prayer for light and guidance, the silence of ages was broken by a vision of the living God, until the closing hour of his life, when he sealed his testimony with his blood, he was a true witness for his Lord and Redeemer. Through all the storm and stress and persecution of the intervening years he never wavered in his testimony to the heavenly vision that he beheld, or tried to gain the popularity of the world by any departure from the principles that God had revealed to him.

The results of his mission are many and glorious. The voice of a prophet had not been heard on the earth for centuries. The glorious gospel of the Son of God had been changed to agree with the traditions of men, and no one on earth had authority to act in the name of the Lord, for all were alike strangers to the true light and blessings of the gospel. The time having come for the reign of darkness to end, and the boy Joseph Smith being the chosen instrument through whom the Lord had purposed to reveal Himself again to man, the heavens were opened, and angelic messengers and revelations have from that day to this made known the laws and principles through which mankind may attain to temporal and eternal salvation. The authority of God has been restored to the earth, the gospel has been preached in simplicity and power, the Church has been organized, and thousands of the honest in heart from many lands have been gathered into its folds. The Latter-day Saints are witnesses to the truth of these things, and gladly testify to the blessings and prosperity that have come to them, both temporally and spiritually, through obedience to the everlasting gospel, restored to the earth through the instrumentality of the Prophet Joseph Smith. Grateful to the Lord for such great privileges and blessings, we cherish the memory and honor the birthday of the Prophet.

H. I.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Saturday, December 9th, 1911, at which one soul was added to the fold of Christ. Elder J. Walter Randall officiated. Confirmed immediately after by President T. C. Jones.

On Saturday, December 9th, 1911, in the Ashington district (Newcastle conference), three candidates were added to the fold of Christ by baptism in the North Sea, Elder J. S. Phelps officiating.

Branch Conference.—On Sunday, December 10th, 1911, a very successful branch conference was held in our hall at Kidderminster (Birmingham conference). President Leonard Mackay, seven traveling elders and one lady missionary were present. Two well-attended meetings were held in the afternoon and evening. The elders all spoke with power upon the principles of the gospel, and bore strong testimonies to the restoration of the gospel in the latter days. The Spirit of the Lord was enjoyed by all present. During each service several musical numbers were given in a very creditable manner by members of the branch.

Arrivals.—The following named missionaries for the European mission arrived December 16th, 1911, per s.s. *Victorian*: James Leo Madsen, Honeyville, Utah; Byron Mendenhall, Mapleton, Utah; Henry Hone, Rebecca Hone, Benjamin, Utah; Harvey H. Gates, Salt Lake City, Utah; Byron R. Jordan, Mountain View, Utah; Edsel H. Adams, Clifton, Idaho; William J. Young, Peterson, Utah; Norval A. Smith, Lewiston, Utah; Bert L. Gilbert, Whitney, Idaho; Warren H. Fjeldsted, Ernest W. Carter, Preston, Idaho; David A. Robison, Morgan, Utah; Newton R. Jackson, George Duffin, Cyril Duffin, Provo, Utah; Clyde R. Crookston, American Fork, Utah; Marion J. Steed, Syracuse, Utah; Fred Trost, Rexburg, Idaho; William D. Wright, Paradise, Utah; Rudolph Naef, Mount Pleasant, Utah; Thomas H. Morrell, Carl W. Jonsson, Logan, Utah; Andrew H. Hansen, George D. Peterson, Salem, Idaho; Norman H. Anderson, Uintah, Utah; Ezra P. Jensen, Garland, Utah; Mathias Erickson, Salina, Utah; Carl J. Carlson, Richmond, Utah; Charles A. Kim, Sandy, Utah; Richard Franklin Lambert, Kamas, Utah.

Appointments.—The missionaries who arrived for the British mission December 16th, 1911, have been appointed to labor in the following conferences: James L. Madsen, Norval A. Smith, W. H. Fjeldsted, Ireland; Byron Mendenhall, Ernest W. Carter, Norwich; Henry Hone, Rebecca Hone, Manchester; Harvey M. Gates, Scottish; Byron R. Jordan, Sheffield; Edsel H. Adams, Bert L. Gilbert, Nottingham; William J. Young, London; David

A. Robison, Marion J. Steed, George Duffin, Cyril Duffin, Newcastle; Newton R. Jackson, Clyde R. Crookston, Liverpool.

Successful Socials—On Thursday, December 7th, 1911, a farewell social was held at 54 Terrace Street, Blackheath (Birmingham conference), in honor of Elder James E. Wiggill, who has been honorably released to return home. An enjoyable program was given. As a token of love and esteem Elder Wiggill was presented with a beautiful carving set. All expressed themselves as being well pleased with the entertainment.

A very pleasant and successful social was given Saturday evening, December 9th, 1911, in the Kidderminster branch (Birmingham conference) in honor of Elder A. G. Hansen, who has been honorably released to return home. An excellent program, consisting of songs, recitations and dialogues, was rendered in a very pleasing manner. President Leonard Mackay, on behalf of the branch, presented the departing elder with a handsome traveling rug as a token of esteem.

On Tuesday evening, December 5th, 1911, a farewell social was held at Durham House, 295 Edge Lane, Liverpool, in honor of Elder Sterling B. Talmage, who has been honorably released to return home. There was a large attendance. An excellent program, consisting of songs, readings and recitations, was rendered. President Rudger Clawson spoke of the faithful labors of Elder Talmage and expressed the kindest wishes for his future welfare. President Henry O'Gorman (Liverpool branch) on behalf of the saints and friends, presented him with a handsome dressing case, as a token of remembrance. Elder Talmage feelingly responded, expressing his appreciation of their kindness. A good spirit prevailed throughout the evening, which was enjoyed by all present.

DIED.

LOWTHER.—At West Hartlepool, November 25th, 1911, Margaret Clara, the beloved daughter of Brother and Sister William Lowther, aged five months.

LUDLOW.—At Warwick (Birmingham conference), November 20th, 1911, Hannah Ludlow, aged 65 years.

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